



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XII.

Missionary Intelligence.

PALESTINE MISSION.

We have heretofore given some account of the Arab School established by our Missionaries at Beyroot, and supported principally by the children of the Sabbath Schools in this City.—The following interesting letter, addressed to the children who contribute to the support of the School, has just been received from Rev. Mr. Goodell, dated

BEYROOT, March 19, 1827.

My dear Children—We have been recently informed, that it is to *you* we are indebted for the support of the School in this place; and your ardent minds can better conceive, than I describe, how much we rejoiced at the information. We have not yet learnt, whether with your money you have given your *hearts* also to Christ, and consecrated to him your knowledge, your memory, your imagination, your strength, and the liveliness and cheerfulness, and beauty of your youth; and therefore before we write any more, we would lift up our hearts in prayer, that the Saviour would take possession of your affections, and make you all willing to be wholly and forever his.

Of the School, concerning which you are doubtless anxious to hear something, addressed particularly to yourselves, I am able to say as follows:—

It has embraced, since its commencement, about three hundred different children, all Arabs, most of them boys, and most of them of the Greek church. The few that were not of the Greek communion, were Greek Catholics, Maronites, Jews, Druses and Mussulmans. They have been instructed in reading, writing, and arithmetic. Specimens of their hand writing have been occasionally sent to New-Haven. Many of them have learnt the ten commandments, as they are found in the 20th chapter of Exodus, (for they are sadly altered in the books of the church) the Lord's Prayer, many of the Psalms of David, and a part of Christ's Sermon on the Mount. A few have attended a little to Italian, and to Arabic grammar. This last is considered here a great attainment. Very few of the

people understand the grammar of their own language. There are about twenty priests in Beyroot, and only one of them understands grammar; some of the rest cannot even read a single verse in the bible correctly; and I have seen priests in this country, fifty years old, who did not even know a single letter of the alphabet. They could say their prayers, as little children frequently say 'Now I lay me down to sleep,' without feeling and without thought, except to get through as quick as possible; (a very bad habit for children or priests to fall into.) The only books in the school have been the Scriptures of the Old and New Testament, and occasionally religious Tracts printed at Malta.

Asaad Jacob, an Arab youth of the Greek church, who learnt the ten commandments at this your school, and whom we have instructed or caused to be instructed in English, Italian, Ancient and Modern Greek, and in the grammar of his own tongue, has translated for the schools Dr. Watt's Catechism for Children; part of Little Henry and his Bearer; a Sermon to children on the text, "Feed my Lambs," by the Rev. D. Wilson, and Burder's Sermon on "a new heart the child's best portion." This last is a very good sermon, and as all of you may not have seen it, I will tell you a little about it, both that you may form some idea of it, and that you may examine your own hearts by it. It describes the old heart, which God takes away, and the new heart which God gives, as follows: 'The heart by nature is hard, unfeeling, like a stone; but the new heart is tender. The heart by nature is proud; but the new heart is humble. The heart by nature is worldly; but the new heart is spiritual and heavenly. The heart by nature is wicked; but the new heart is pure and holy. The heart by nature is deceitful; but the new heart is sincere and without guile. The old heart is an unbelieving heart; but the new heart is one that believes.'

This sermon, which I recommend to you all to peruse attentively, we have read to the children of this school, and have sent copies of it in manuscript to other schools; and we

hope and pray, that many in these schools may know by experience what it is to have a new heart. The teacher of your school has, we have reason to think, been born again; and his wife is at present inquiring. He is about twenty-five years of age; and when we came to Beyroot, could hardly read or write; he was very ignorant, and as superstitious as ignorant. He is now persecuted for righteousness' sake; but he says he blesses God every day that we were sent here; that we established a school here, and that he by being placed in this school, was brought into such a connection with us, as to become acquainted with the truth. * * * *

My dear children, this school, so dear to you and to us, no longer exists; it has been broken up by the rage and violence of our enemies. The change in the teacher, however, is a full recompense for all that has been expended upon the school, even if no other fruit should appear: but other fruit will doubtless appear. Most or all of these three hundred children are still our friends; and many of them will probably remember us as benefactors, and will know how to say the ten commandments correctly twenty years hence.

We have some hope that this school will go into operation again, after the indignation against us shall have passed by; but if not, we will, with your permission, apply your contributions to the support of one of our schools in Tripoli. It is an interesting school containing about fifty boys and sixty girls, under the inspection of a Greek Bishop, who is a great enemy to the pope, a great friend to us, and a great friend to the ten commandments.

It now, my dear children, only remains for me to commend you affectionately and fervently to the grace of our Lord Jesus Christ. That grace, which is necessary to soften the hard hearts of the wild children of Syria, is necessary to soften your own hearts. Have you all received this grace? If any individual has not received it, let that one think, and think often, and think solemnly, how sad it will be to be cast away, after having given money to get Syrian children to heaven. May the great and good shepherd gather you all into his fold, give you all new hearts, and pour out upon you such a spirit of supplication, that your prayers for the children of Syria shall be frequent, and fervent, and acceptable! And may you and they at last sit together in heaven, clothed with white robes, washed in the blood of the lamb, and made holy and happy forever.

Empower one of your number to write, and inform us of your wishes, or propose to us any inquiries concerning the school, or concerning any thing else; and believe me to

be always as ready to answer your inquiries, as I am now to subscribe myself

Your very affectionate friend,

W. GOODELL.

P. S.—Why cannot you write and send circulars to all the Sabbath School children in Connecticut, recommending to them to form associations to support all our Schools? They all cost perhaps about four hundred dollars.

FOREIGN MISSIONS.

EIGHTEENTH ANNUAL MEETING OF THE AMERICAN BOARD.

The Anniversary Meeting of this venerable body commenced, in the city of New-York, on Wednesday, the 10th inst., and closed on Monday evening. We copy from the New-York Observer the following summary:

Members present.

There were present, of the elected members, the Hon. Egbert Benson, Hon. John Hooker, Gen. Stephen Van Rensselaer, Hon. Jonas Platt, Hon. John Cotton Smith, Rev. Dr. Miller, Joseph Nourse, Esq., Rev. Thomas DeWitt, Rev. Dr. McMurray, John Nitchie, Esq., Rev. Dr. Chapin, Rev. President Day, William Maxwell, Esq., Rev. President Bates, Jeremiah Evarts, Esq., Rev. Dr. Spring, Rev. Dr. McAuley, Edward A. Newton, Esq., Rev. Warren Fay, Eleazer Lord, Esq., Rev. Dr. Ludlow, Hon. Lewis Strong, Rev. Dr. Codman, Rev. Dr. Proudfit, and Rev. Mr. Beman. Of the honorary members, Orrin Day, Esq., Rev. Dr. Mathews, Arthur Tappan, Rev. Philip C. Hay, Rev. John Beattie, Josiah Bissel, jr., Everard Peck, Rev. Erastus Scranton, Rev. Samuel H. Cox, Joshua T. Russel, Rev. Orrin Fowler, Rev. J. T. Wickham, Rev. Cyrus Mason, Rev. Nicholas Paterson, Zechariah Lewis, Esq., Rev. J. B. Waterbury, and Rev. Stephen Mason.

Letters were received from the Hon. Samuel Hubbard, of Boston, and Theodore Frelinghuysen, Esq., of Newark, expressing their regret that it was not in their power to attend the present meeting.

Public Meetings.

As neither the Rev. Dr. Beecher, nor his second, arrived in season to preach the Annual Sermon at the appointed time, this service was performed by the Rev. President Bates, of Middlebury College. A copy of his Sermon was requested for the press, to be published under the direction of the Prudential Committee.

Dr. Beecher having reached the city Thursday morning, he was requested by the Board to deliver a Sermon pursuant to his appointment, which he accordingly did, on Friday evening, in the Reformed Dutch Church in Market-street. An abstract of this Discourse, (which we understand is to be published, and will constitute the next number of the National Preacher,) will be found in another part of our paper. Collection, \$165 33.

An account of the meeting on Thursday evening, was given in our last. Collection, \$430 63; including \$1 13, the avails of a breast-pin.

On Monday afternoon, at 4 o'clock, by appointment of the Board, the Sacrament of the Lord's Supper was celebrated by its members, in compa-

ny with several hundred friends of Missions, in the Murray-street Church. The services were performed by the Rev. Dr. McAuley, Rev. D. Proudfit, Rev. Dr. Beecher, and Rev. Mr. Snodgrass. Collection, \$200. It was made a standing rule of the Board, that hereafter this ordinance shall be administered at every annual meeting of its members.

State of the Funds.

It appeared from the Report of the Treasurer, as examined and declared correct by the Auditor, that the receipts during the year ending Aug. 31st, for general purposes, amounted to \$88,841 89. For fund to support Corresponding Secretary, \$3,741 94. Do. for support of Treasurer, \$234 70. Do. for Mission College in Ceylon, \$62. Grand total, \$92,880 53.—To the Permanent Fund, amounting to \$37,524 87, no addition has been made the past year. The Fund for Corresponding Secretary now amounts to \$19,514 54. That for the Treasurer to \$1,702 50. The expenditures of the year have been as follows:

Bombay Mission,*	17,522 06
Ceylon Mission,*	25,056 78
Mission to Western Asia,	5,745 72
Sandwich Island Mission,	9,761 31
Mission to South America,	120 00
Mission among the Cherokees,	7,233 69
Mission among the Choctaws,	1,962 18
Cherokees of the Arkansas,	3,960 50
Mission among the Osages,	6,360 61
Mackinaw Mission,	6,100 24
Maumee Mission,	387 12
Indians in New-York,	2,237 86
Indian Missions generally,	211 73
Foreign Mission School,	1,898 43
Greek Youths,	1,800 37
Education of other Youths,	217 13
Debts of the Un. For. Miss. Soc.	931 99
Agencies,	3,325 88
General Expenses,	239 74
Corresponding Secretary's Department,	1,399 21
Treasurer's Department,	1,280 35
Printing, &c.,	3,820 45
Agency in New-York,	556 73
Miscellaneous Charges,	977 88
Expenses of Missionaries preparing for labor,	321 80
Approp. to Perm. Fund towards apprehended losses by Eagle Bank,	1000 00

Total expenditures of the year, \$104,430 30
Showing an excess of expenditures above the receipts for general purposes,† of \$16,088 41: from which, deducting \$575 31, the balance in the treasury Sept. 1, 1826, there remains an actual deficit of \$15,513 10. This, at first glance, might appear discouraging: but if the receipts of the past be compared with those of the previous year, there will be found a clear gain of \$25,302 55: or if only the receipts for general purposes are considered, a clear gain of \$26,795 64.

Outrage at the Sandwich Islands.

The Board resolved unanimously, that they feel with deep sensibility and regret the reported outrages and misconduct of Lieut. Percival, of

* In consequence of particular arrangements, the amount paid in support of these Missions during the two previous years, was very small, which accounts for the largeness of the present appropriations.

† In distinction from those applied to increase the Permanent Funds, and for Mission College in Ceylon.

the U. S. Navy, towards the Missionaries of the Board at the Island of Oahu, and the interesting natives of that Island, and that they fully approve of the representation which has been made on that painful subject to the Secretary of the Navy.

Auxiliary Societies.

The better to promote a spirit of missions in the community, it was declared to be the duty of the members of the Board to attend the anniversaries of its Auxiliaries, whenever required by the Prudential Committee, as a Deputation from that body. And in respect to the New-York and Brooklyn Auxiliary, it was recommended that its annual meeting be held on some day or evening of the week in May, when the public anniversaries are celebrated: on which occasion it was made the special duty of the members of the Board in and near the city to be present; and also of the Prudential Committee, if practicable: otherwise, to send a Deputation.

Mission to Africa.

A Committee on the subject reported that it was the duty of the Board, as the almoners of the public charity, to take immediate and decisive measures for the establishment of a Mission on some part of the Continent of Africa. This report was adopted: and the Prudential Committee were enjoined forthwith to institute such measures as they might deem sufficient, for carrying this object into effect.

Means of extending the Operations of the Board.

It was apparent to all who attended the deliberations of the Board, that its members had come together with a spirit of Christian enterprize which was new even to themselves. When the subject was brought forward of sending a Mission to Africa, the feeling of approbation was universal. A discussion ensued, which brought into view, not only the wants of that injured country, but of the whole heathen world. All seemed convinced that the time was come for new and extraordinary efforts. A thoughtless multitude may call it weakness, and perhaps fanaticism: but those who have felt the bitterness of sin, and the joys of salvation by a Redeemer, will know how to appreciate their motives, when we say that the moral wretchedness of so many millions of their fellow men, was not contemplated without emotions too big for utterance. But they felt that the work was too great for man, and that they needed wisdom from above. Saturday evening was set apart for the special purpose of supplicating the guidance and blessing of Him who gave it as his last command, "Go ye into all the world, and preach the Gospel to every creature." On assembling at the beginning of another week, it was found that no loss of interest had been experienced by the intervention of the Sabbath. Appeals were made which will not be forgotten, when the lips which uttered them shall be silent in death. At length it was resolved, that in view of the great success which has attended the means employed for the propagation of the Gospel among the heathen, and of the indications of Divine Providence favorable to a more extended and universal application of these means, and in view of the growing conviction respecting the obligations of Christians to cause the Gospel to be preached throughout the world, that special appeals for lib-

eral contributions to this object should be made to those who possess wealth, or who by the prosperity of their business are enabled to do much in its behalf: That the existing operations, engagements and prospects of the Board, give occasion for a loud and urgent call upon its patrons and friends for more enlarged liberality than at any former period; and that it is exceedingly desirable, that so large an amount of funds should be obtained as shall not only justify a great extension of its operations, but give a new impulse to the public mind, increase the faith and hopes of the church, and essentially promote the progress of the cause: That as pressing applications have been received by the Prudential Committee from benevolent individuals, both before and during the present session, proposing a plan for the great increase of the resources of the Board, such a voluntary consecration of property to aid in sending the Gospel to the heathen, will be thankfully acknowledged and warmly approved; and that such representations be made by the Prudential Committee and other members of the Board to the Christian public, and especially to the more wealthy and prosperous of its patrons, as shall bring the claims of a perishing world before them.

Officers for the Ensuing Year.

The following officers were chosen for the ensuing year: Hon. John Cotton Smith, *President*; Gen. Stephen Van Rensselaer, *Vice President*; Rev. Dr. Woods, Hon. William Reed, Jeremiah Evarts, Esq., Hon. Samuel Hubbard and Rev. Warren Fay, *Prudential Committee*; Rev. Dr. Chapin, *Recording Secretary*; Jeremiah Evarts, Esq., *Corresponding Secretary*; Henry Hill, Esq., *Treasurer*; Rev. Rufus Anderson, *Assistant Secretary*.

Miscellaneous Proceedings.

The resolution of last year, requesting the Prudential Committee in future to cause their annual Report to be printed in season for distribution at the annual meeting, was repealed: and in lieu of it, a resolution was passed requesting the said Committee to prepare their Report in such a form that the different leading parts of it may be referred to different Committees, and thus the whole Report be brought under the distinct consideration of the Board, previous to its being printed.

Chester Adams, Esq., of Boston, having declined a re-election to the office of Auditor, the thanks of the Board were voted for his past services, and William Ropes, Esq., of the same city, was appointed in his stead.

John Tappan, Esq., of Boston, was elected a member of the Board, in the place of Hon. William Phillips, deceased.

The subject of providing a fund for the support of infirm or superannuated Missionaries, after being in the hands of a select Committee, was referred to the Prudential Committee, to report thereon at the next annual meeting of the Board.

The next annual meeting is to be held in Philadelphia, on the 1st Wednesday of October, 1828. Rev. Dr. Rice, of Virginia, is appointed to preach the Sermon, and Rev. Dr. Alexander, of Princeton Theological Seminary, his second.

The Session was closed with prayer by the Rev. Dr. Spring at a late hour on Monday evening.

INTERESTING MEETING.

One of the most interesting meetings which we ever attended, was held in the Pearl-street Session Room, on Monday evening last. The number of gentlemen present was not large, but they came with an earnest desire to do what they could for sending a knowledge of salvation to the millions of the Pagan world. Zechariah Lewis, Esq. having been called to the chair, and Eleazer Lord, Esq. appointed Secretary, the divine blessing was invoked by the Rev. President Bates, and the object of the meeting stated by the Rev. Dr. McAuley.

Mr. Evarts, Corresponding Secretary of the A. B. C. F. M., was then requested to give a statement of the operations of the Board, and of the calls and opportunities for extending them. More missionaries, he said, were urgently needed at Bombay, in Ceylon, at the Mediterranean stations, at the Sandwich Islands, and among the Indians on our own borders. He also thought it exceedingly important that new missions should be established, without delay, in Western Africa, on the Northwest Coast of the United States, and in several other places which he named. In addition to this, missionaries might be employed to the greatest advantage, in visiting distant countries for the purpose of obtaining information relative to the moral condition of the people, distributing Bibles, &c. &c.

The Rev. Jonas King, late Missionary to Palestine, alluded to conversations which he had often held with Mr. Fisk, whose feet he trusted now stand within the gates of the New Jerusalem, concerning the wants of the countries in and about the Mediterranean. Availing himself of the suggestions of this departed brother, confirmed by his own observation, he then mentioned a long list of places where Missionaries are greatly needed, and might be eminently useful. He first instanced the Armenians, a very efficient people about 600,000 in number, among whom two Missionaries would find abundant employment; and as many of them are merchants, travelling often as far as India for purposes of business, the good seed, placed in their hands, might be scattered far and wide. Among the Syrian Christians in Mesopotamia, about 200,000 in number, 2 Missionaries are greatly needed. In Persia, near the head of the Gulph, 2 Missionaries. In Grand Cairo, (Egypt) 2; in Jerusalem, which he said was a dangerous place, but should not be abandoned, 2; in Joppa, from which access could be had to all the land of the Philistines, 2; in Samaria, 1 or 2; in Cana of Galilee, which he thought a very desirable station, 1; in Mount Anti-Libanus, 1; in a village between Damascus and Aleppo, 2; among the Ansaries, 2, one of whom should be a physician; among the Druses on Mount Lebanon, about 75,000 in number, 2, one of whom should be a physician; at or near Antioch, 2; at Tarsus, the birth-place of Saul, 1 or 2; at Philadelphia, the site of one of the Apocalyptic Churches, 1 or 2. Smyrna, he said, was a very important station, and already partially occupied. Missionaries should also be stationed at Constantinople, or at some point on the Dardanelles, perhaps near the site of ancient Troy. In the Barbary States were mentioned, among other locations, Tunis, Algiers, Fez and Tripoli.

Nor must Greece be forgotten in these benevolent labors; and no Missionaries would be so favorably received among them as Americans.

Mr. King added some remarks, showing the obligations of this country, and especially of this city, to do much in supplying these necessities; and spoke of the influence which a noble example here, would have upon England, France, and other countries.

The meeting was then addressed by the Rev. Dr. Beecher, of Boston. He said, the time for the conversion of the world, would depend very much upon the choice of Christians. The prophecies which were to precede this event were all fulfilled, and it now seemed to be said to Christians, "Be it unto thee even as thou wilt." He alluded to the favorable changes which have taken place in the world within the last 50 or 100 years, particularly in the decline of Idolatry, Mahomedanism and Popery; all of which, though still formidable, he considered to be essentially weakened. Christians, he said, were beginning to awake; and should they continue to double their exertions every few years, as of late they had done, it would not be long before the work would be accomplished. It was not necessary to send out a minister to every 1000 people of the Pagan world—this would be impossible. It was only needful to plant the Christian standard among them here and there,—and ere long a company of ministers would be trained up on missionary ground. But thus much *must* be done; and now is the time—"we are the people." He then spoke of the obligations of the American people to embark in the missionary work. We are the first nation, he said, that ever was truly free. Other republics have either contained the elements of despotism within themselves, or been surrounded by despotic governments which kept them in awe. But we have never been in bondage to any man. Even the taxes of European governments, from which Americans are exempt, would carry a knowledge of the Gospel through the world.—In conclusion, he spoke of the reaction of benevolent efforts upon ourselves; of the revivals which usually follow in their train; of the necessity of keeping alive the spirit of benevolent exertion, in order to the security of our civil and religious liberty, &c. &c.

It had been stated by Mr. Evarts, in the course of his remarks, that in order to establish the several missions contemplated by the Board, not less than \$100,000 would be necessary, in addition to the usual receipts. At the close of the addresses, a gentleman well known in the annals of benevolence in this city, but who has particularly requested that his name may not be published, remarked that if \$100,000 was needed for so good an object, it must be had; and that he would himself stand responsible for \$5000. A gentleman from Rochester, expressed his belief that the stock would be popular in that vicinity, and pledged himself either to collect or give \$10,000. Six other gentlemen subscribed \$1000 each, and several clergymen of the city united in making up another \$1000. There were two subscriptions of \$500 each, one of \$400, one of \$300, three of \$200, ten of \$100, and other smaller sums to the amount of \$375. Total, \$25,675.

The question being asked, how many of the subscribers would consider their donations annual

for the term of five years, on condition that within twelve months the sum should be raised to One Hundred Thousand Dollars a year for the same period, the donors of \$20,675 assented. Making the total of subscriptions pledged to Foreign Missions in a single evening, by a small number of our citizens and one liberal gentleman from abroad, ONE HUNDRED AND EIGHT THOUSAND, THREE HUNDRED AND SEVENTY-FIVE DOLLARS.

Miscellaneous Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

From the Speech of the Rev. Mr. Burnet, at the late Anniversary.

What was Ireland previous to the efforts of the Bible Society in that country? What was Ireland, but a barbarous nation, sunk in calamity and ignorance—ignorant of the great things of God, and of the way of salvation—a country, the inhabitants of which were every moment hastening to an immortality with which they were altogether, or almost altogether, unacquainted? Under such circumstances, could we expect that it would exhibit any thing more than a field indicating barrenness and sterility? or if any thing green were there, it would be only weeds? That country was divided into a thousand separate denominations, previous to the operation of the Bible Society among its inhabitants: we had in it every name that could designate disunion, or indicate the march of a country to ruin: we had our Ribbon men, and our Peep-of-day Boys, and our White Boys, and our Right Boys; and, though indeed the phrase was not introduced into our vocabulary, we had an immense mass of Wrong Boys. And what cure could your Lordship and this country apply, under such circumstances? If you made laws, could we meet them, enter into their spirit, and be influenced by them? When the community felt not the power of God subduing them to the laws of Heaven, could it be supposed they would willingly submit to the enactments of the laws of the earth? If you made laws to produce union, you would find that we would fight about every one of the laws you sent us; you would find we would fight about every individual who drew up the Bills that passed into an Act; fight against every decision given by the judge when the laws were sent over; and fight against every witness, and put those witnesses to death, who dared to give evidence on the laws you sent us. Under such circumstances, what could you do? If you were to apply force, let me ask, Must Ireland always be an encampment of soldiers, and for ever stand surrounded with gibbets and bristled with bayonets, holding up to the world that Ireland's wrongs have not been met with a corresponding remedy? Force may be applied where there is no moral influence; but we can have no reason to believe that there can be any permanent, any radical change, under these circumstances. The Bible Society entered upon its labors of love and kindness: it did not come with an Act of Parliament, saying, The Bible *must* be received: it did not come with the bayonet, saying it would charge into the bosom of the man who would not receive it: but it came with the Bible; and,

in the midst of its darkness, it pointed to this moral sun, and said, "Behold the Lamb of God, who taketh away the sin of the world!" The people in every part of the country stood up to receive the Scriptures; they assembled their priests, and got a qualified permission to read them—which was retracted when the effect was produced; but still there has been a gradual movement of the people's minds; and there we have a storm without danger or discord, can fight without anger, marshal a dispute where the word of God itself is the umpire of the contest, and retreat from the arena of the contest with good-will; and a greater number of copies of the Scriptures get into circulation after such contest. I speak not at present of the number of individuals who have left the Church to which they were attached, and joined the Protestant Church; as I consider this a matter of no moment, when compared with the hidden under current which has caused it: for there is a spirit of inquiry at work in the Irish population, which will produce effects of much greater consequence than any that are now seen.

From the Speech of the Rev. J. W. Cunningham, on the same occasion.

I believe this motion has been put into my hands, partly because, from some particular circumstances, I am best fitted to corroborate some of the statements of my honored friend who has just sat down: for only last week I had the privilege of standing with him on the same boards, and amidst an immense body of his own countrymen; and never had I my gratitude more excited to the Great Giver of all Good, than when I saw, not only the visible effects of the circulation of the Scriptures, in bringing men perhaps from one state of nominal religion to another state of nominal religion, but when I saw the great under current which he has described, bursting out here and there through the soil, in such a current of Christian feeling as I never before witnessed. It is only to cross these waters, and you will find sympathy as deep, hearts as warm, and minds as much engaged in this cause, as in your own country. And one reason why I was so delighted was, there was, at that Meeting, the Archbishop of Tuam in the Chair—a name never to be mentioned without respect, and gratitude, and love; a name, which, (the Noble Lord can tell you) stands in the front of the Bible Society, and supports all that is dear to him in the world: and I never witnessed any such display of Christian eloquence, and manly feeling, and integrity, as was manifested in the conduct of the Archbishop of Tuam. I took the liberty, while there, of saying to his Grace, that if he would oblige me with a corrected copy of his speech, I would take it, as a treasure, to England; and if I had this privilege, I would make an Irish Archbishop tell you what **HE** thought of the Society. I have the corrected copy of his speech in my hand, an extract from which I will now read.

On taking the Chair, at the Meeting of the Hibernian Bible Society, his Grace said: "It is with much reluctance that I intrude myself upon this Meeting. But, at this *critical* period of Christian history, I feel myself called upon to bear my testimony to the blessed effects of this Institution. When I reflect, that, in the year 1806, some half-

dozen pious men met together, in a corner, to consider the *practicability* of establishing a Bible Society in Ireland, at a time when not as many copies of the Holy Scriptures were to be found, in many parishes, throughout the land; when I reflect, that, in that same year, the Hibernian Bible Society was formed, and that in the two following years only 1807 Bibles and 1472 Testaments were issued; when I reflect that, from that time, the issues of Bibles and Testaments have, annually, rapidly increased up to the last year, in which the number of Bibles issued amounted 17,391, and the number of Testaments to 17,933, making in the whole, in less than twenty years, an issue of Bibles amounting to 168,628, and of Testaments amounting to 275,556; and when there appears 427 efficient Auxiliary Branches actively working in this good cause; and when I reflect that, in that short space of time, God's Sacred Word has been translated or printed in 142 different languages, and spread over the face of the whole world—must I not call this the work of God? Must I not impute this miraculous success to the blessing of the Lord? Must I not discern the extraordinary agency of God's Holy Spirit in all its concerns? Must I not call this glorious work a miracle of tongues, a pentecostal miracle, when every man is enabled to hear and to read, in his own tongue, the wonderful works of God? To what but the spread of the Gospel can we attribute the long, well-authenticated list of happy conversions, which is every week exhibited from various parts of Ireland? Many other valuable instruments may have been engaged in this glorious work of Reformation; but, after all, to the spread of the Gospel we must owe the work which is now so happily going on. Were there no Bible, there would be no Conformist; and, if there were no Bible Society, there would be no Bible, as is evident from the state of this country previous to the active operation of this and other similar Societies of this valuable Institution.—But, whatever may have been our success, let us remember, that to God alone belongs all the glory; and to Him we ought humbly to address our praise and thanksgiving for being made the honored instruments in this work of mercy."

This is the spirit of the whole speech; and I ask you, whether it is not a good thing to hear an Irish Archbishop speak in such a manner? Blessed indeed will be the times! And that time may not be far distant; because, if we have English Bishops, why not Archbishops, who can tell us that outward distinctions are nothing, and outward conversions are nothing, or only desirable when accompanied by the grace of God?

From the Visitor & Telegraph.

COLLEGE RECOLLECTIONS.

MESSRS EDITORS.—If you think the following story will be perused with interest or benefit by any of your readers, we see no impropriety in your giving it publicity.

In the Autumn of 1825, I happened to become acquainted with T. a member of — college with which I was then connected. T. was about eighteen—was from a wealthy and highly respectable family. He was a young man of fine parts, agreeable person and engaging manners. He

had the misfortune to lose his father at an early age; and though his mother was eminently pious, yet in the absence of those restraints and those councils, which belongs to a father to give, and under the influence too, of the numberless temptations to vice, which are usually found to exist in a numerous collection of students, made up of every variety of character, his morals and his sentiments were unfortunately becoming corrupt. At College he had been drawn into a club or party deeply sunk in dissipation and vice,—a party which acknowledged no law but its own inclinations, which revered nothing sacred. With such companions his character very naturally became assimilated to theirs. He was rapidly falling a victim to that destroyer which so often blights the fairest hopes of opening genius. Often did a kind, affectionate mother entreat him to turn away from his companions, to forsake his vicious habits, to abandon his skeptical principles, and reform—but it was all in vain. The eloquence of a “mother’s tears and a sister’s love,” could not refrain him. He still persisted.

In the mean time he passed a vacation at home, at the close of which, when about to return to College, his mother took his hand, seated him by her side and poured out her earnest entreaties to him that he would reform. She urged him by every possible motive; she pressed upon him the subject of religion, she told him that it was the presentiment of his father, when on his death-bed that she would live to see him a Christian. As she said this, the carriage which was to convey him back to College drove up. Still unyielding, he rose from his seat, pulled his hand from his mother’s grasp, turned lightly on his heels and replied, “Mother, I will be any thing but a Christian”—saying this he bade her a good morning and departed. On reaching the scene of his studies and former companions, instead of the noisy laugh, the intoxicating bowl and the wild scenes of dissipation he had anticipated, he found among them the anxious inquiry, “What shall I do to saved?” A work of grace had commenced in the institution. The scene now before him, called most powerfully to his mind the hope of his dying father and the slighted exhortations of his mother. His attention was arrested, his heart was changed, he was soon found rejoicing in hope; and he, who three weeks before said, “He would be any thing but a Christian,” now wrote home to his anxious mother that “he was resolved to devote himself as a Foreign Missionary.”

Z.

WILLIAMS' COLLEGE.

Professor Porter and Professor Hovey delivered their inaugural discourses on Friday the 5th inst. in the College Chapel. “The former gentleman commenced the labours of instruction in College some months since, but has not till now entered upon his appropriate course of duty in his own department. The occasion naturally led him to a consideration of the character and utility of such studies as are to be prosecuted under his direction and with his assistance.—Moral Philosophers, and some Christian Professors of Ethics, have often studiously kept their science aloof from all connexion with the Scriptures, and Pagan Philosophy has long been taught in Christian institutions.

The discourse of Professor Porter, forbids any fear that such will be the scheme of Philosophy taught here. Without foregoing any aids of human wisdom, the language of divine wisdom is ever to be studied: and wherever it has deigned to teach us, we are implicitly to take its directions.—After speaking at some length of the labour and skill necessary to train the young to the best use of the tongue and the pen, he dwelt on another point which we hope will never be lost sight of by those who shall enjoy his instructions. He taught that the highest and most valuable use, to which all attainments in writing or speaking can be applied, is the moral and religious improvement of our fellow-men.

Professor Hovey’s discourse was a distinct and able exposition of the grounds, on which mathematical and philosophical studies have been allowed so large a place in the common plan of a liberal education—and urged their title to a continuance of the esteem in which they have so long been held. At the same time, the value and interest of other studies, and those of more modern introduction, were allowed with a fulness and cheerfulness, such as might be expected from one who had himself shared in their best influences.

These two young gentlemen were once members of the same class here, and afterwards attained the most honorable college distinctions—one here and the other at another institution. Both were afterwards tutors a considerable time, where they graduated, and after enjoying the best opportunities found in our country, in the pursuit of theological studies, and becoming preachers of the gospel, they are now returned, one of them with added experience as a professor elsewhere, to the place where they first began their course. Here they are associated in labours, which we hope they may long live to prosecute with honor and satisfaction to themselves and the institution.

The course of Chemical Lectures this year, it is expected will be given by Dr. Torrey, late Professor of Chemistry at West Point, and now in the Medical College in the City of New-York.

We understand a more thorough system of measures designed to produce punctuality and exactness in all the college duties, has been introduced, and some improvement made in the course of study; and that some other changes are under consideration.—*Williamstown pap.*

LITERARY

We cannot too highly recommend to our readers this splendid passage from the *British Critic*.—It occurs in an article in the first number on the modern system of instruction.

“The natural bias of youth is almost always towards skepticism. And such is the case, not merely because, as Bacon says, “a little philosophy inclines us to atheism, and a great deal of philosophy carries us back to religion;” but youth has an intellectual bias against religion, because it would humble the arrogance of the understanding; and a moral bias against it, because it would check the self-indulgence of the passions. In the same degree youth has a directly opposite bias in favor of scientific infidelity, because it seems to emancipate the mind from superstition and prejudice; and because it lays few restraints upon the gratification of the desires.

Here, therefore, we perceive in what way the separation of religion from human knowledge inflicts a deep injury upon the former.—This unnatural estrangement deprives religion of that peculiar glory which consists in crowning and harmonizing all the departments of intellectual study, and elevating them to their highest dignity and use, whilst it also cripples its means of defence against the shafts of argument and ridicule, which are launched from the quiver of shallow science or mistaken philosophy. The enthusiast may fanatically imagine that profane learning is unnecessary or hurtful to the teacher of religion; but the more enlightened theologian will look upon the whole world of nature and art, the whole range of literature and of science, as a commentary upon the word of God, and will be aware that he can never be completely prepared to fight the good fight of faith, unless he be armed at all points with human knowledge, as well as with divine truth. The true interests of both are identified; nor can we conceive a more miserable system than one, which if universally acted upon, would provide for England in the next generation, ministers of religion deficient in human learning, and men of learning destitute of religion.

Here also may we observe that the religion which is likely to be instilled at home, and under the superintendence of parents, must be a sorry substitute for the lessons of professed scholars, whose lives are devoted to intellectual pursuits.—We by no means deny the necessity, or undervalue the power of domestic inculcation of religious principles: we are well convinced that such principles cannot be impressed too early, or too carefully upon the heart and understanding of the child. But we must recollect that the proposed establishment is *not* a preparatory day-school, is not a seminary intended for the tuition of young gentlemen about seven or eight years of age, but an University—or, as Mr. Campell explains the word, a place of universal education for persons of all ages, and all opinions. It is idle in such a case, to talk of the religious instruction which the parents can afford: for when we look at things as they really are, who will these parents be? In general, and at best they will be bankers, merchants or tradesmen of respectability; men who may be very sincere and very rational believers in Christianity, yet who will probably have taken up their system of faith upon practical grounds; and who will therefore be unable to refute scientific objections, or satisfy the scruples of a young skeptic, although their sound good sense may be a sufficient antidote to the effect of such scruples upon themselves. Science must be opposed to science: the excellent advice of an honest soap-boiler, or the pious exhortations of an honest soap-boiler's wife, will be but an equal match for the partial facts and subtle plausibilities of an infidel metaphysician, or chemist, or physiologist. The inevitable conclusion is, that religion and human knowledge should be taught in conjunction—should be engrained together on the intellect, and accompany each other through all the process of scholastic education. We wish to see religion considered as the Alpha and Omega—the beginning and end of wisdom; not as a dark and repulsive mystery, placed in opposition to it. We wish to see the knowledge of the Deity in education, what the Deity himself is in the Uni-

verse—the directing and vivifying principle of the whole.”—*Journal of Commerce*.

SYNOD OF ALBANY.

The Synod of Albany closed their Session at Utica on the 11th inst. Among the subjects that came before them, that which had reference to the difficulties in Troy was not the least interesting.

The Narrative of Religion says the Western Recorder, does not embrace so much cheering intelligence as was communicated last year.—This is cause of deep regret and humiliation; for it demonstrates to no little extent the want of christian faithfulness and perseverance. Still the Narrative contains many interesting particulars. It is as follows:

NARRATIVE.

The Synod of Albany, in presenting once more a narrative of the state of religion within their bounds, feel that they have reason to lie low in the dust before God, in remembrance of that lethargy and languor which have characterised their exertions in the cause to their Divine Master, and for the deepest toned gratitude, that in the midst of our worthlessness, God in his anger has not left us, and in his sore displeasure forsaken us.

In the commencement of our narrative, we would state, that our hearts have been pained by the conviction that our bounds are still polluted by the prevalence of many painful and desolating evils.

Sabbath-breaking still exists within the borders of some of the Presbyteries, to an alarming extent, presenting a spectacle over which every soul interested for the glory of God must weep—of a few, a very few, coming up to the help of the Lord, against the mighty, while the enemy fill all the plain, in defiance of every law of God and man,

Intemperance, that monster of loathsomeness and disease and death, in all its giant strength, is still stalking thro' our bounds, in the length and in the breadth thereof bearing away in its course, *individual reputation, domestic happiness, and peace of conscience*; planting in their room *disgrace, shamelessness in crime, and debauchery*; while it marks its wretched victims for the congregation of the dead and the damned.

Profaneness too, and *Blasphemy*, still exhibit all that hardihood of impiety, which suffers a worm of the dust to array his puny strength against the omnipotence of God. We tremble whilst we record it, that the name of God is extensively profaned, and his holy attributes blasphemed, by multitudes, between whom and the bar of Jesus Christ there is but a single step.

Here are scenes which present occasion for deep humiliation, and weeping, and mourning, and demand an agonising interest in the prayers of every pious soul.

But God has not left himself without a witness in the midst of the streams of desolation, which run so deep and so broad through our borders. Out of the depths he has encouraged us to cry unto him; and these encouragements are strengthened by the fact, that he has proved himself the hearer and the answerer of prayer; for his right hand has gotten him the victory.

In our churches generally, there is a pleasing

evidence of ministerial fidelity, and of the growing prosperity of our Zion. The ordinances have been regularly dispensed, while the great Head of the Church has owned and blessed them to the accomplishment of the glorious designs of his mercy towards his cause. At the same time, an increasing interest is manifested in relation to the sanctification of the Sabbath. The monthly concert is generally observed.—Bible classes are increasing both in number and in interest. The Sunday schools are every year approaching nearer and nearer to that standing, which they ought, and which, if we mistake not, they are destined to occupy in the estimation of the churches.

The claims of the Bible Society seem to be more deeply felt; and efforts for the extension of this precious treasure are putting forth, which induces the hope that within one year the word of life will be conveyed to every cottage and hamlet within our bounds. Here we would particularly notice, that the counties of Columbia, Albany, Rensselaer, Montgomery, Oneida, Otsego, St. Lawrence, Oswego and Jefferson, have ascertained, or have taken measures to ascertain, the number of those who are destitute, and have resolved to supply them. And we are unwilling to pass unnoticed here the fact, that in the county of Rensselaer, the labour of visiting and causing every family to be visited, has been nearly accomplished by one individual, poor in this world, but rich in *faith*, who, leaving his business in the charge of others, have devoted himself to this labour of love.

In reviewing the individual Presbyteries of which we are composed, we learn from the Presbytery of Londonderry, that the stately step-pings of Zion's King have been seen in Derry and Nottingham, where the fountains of corruption in many a heart have been broken up, and many a spirit has been brought to bow to the sceptre of Jesus. The other churches within the bounds of this Presbytery have also in some measure partaken of this spirit.

In the Presbytery of Newburyport, the church in Millbury, but lately organised, is now witnessing the Spirit of God moved from heart to heart, and the grace of God displayed, in taking the feet of those who had been living without God in the world, from the horrible pit and from the miry clay, establishing them upon the rock, and putting a new song into their mouths, even praise to our God. And in all the churches, there is an interesting state of religion, exhibited in the gradual increase of the friends of Zion, and in the peace and order which reigns in the churches.

From the Presbytery of Columbia we learn, that the goings forth of Zion's King have been more glorious and marked as the Lord mighty to save. Here he has girded himself with majesty and might, and his arrows have been sharp in the hearts of the King's enemies, whereby the people fall under him. Upon the churches of New-Lebanon, Chatham, Canaan, Green River, Lexington Heights, and Hudson, the dews of his grace have descended; and the hearts of his people have been gladdened and filled with holy joy, as the song of redeeming grace and dying love burst from the lips of souls new born into the kingdom of Christ. Among the number of those who have entertained a hope in the blood of Jesus, are found sinners of every age and character, from the veteran in the

ranks of Satan to the youth of ten and twelve. As one of the means in the hand of God, for the extension of this work, is mentioned the practice of visitation from the different churches.

The Albany Presbytery has not been entirely passed by, in the dispensations of God's mercy. In the city of Albany, for which the prayers of God's people have been so long ascending, they have enjoyed some precious tokens of the presence and the power of the Spirit of God.—In the first and second churches, a season of deeper interest has been enjoyed than has ever before been known.

In the Presbytery of Troy also, the triumphs of Zion's King have been glorious. From conquering to conquer has been his march; whilst he has triumphed over the ignominy of the cross, in the multitudes which have been given him as the purchase of his sufferings. We would particularly record the churches of Troy, Brunswick, Hartford, Schaghticoke Point, Hoosick, and Stephentown, as having been specially visited by the out-pouring spirit of God. In some of these churches the operation of the spirit has been of the most pungent character, and its fruits have been the gathering in an unusual number of the heads of families. The revival in Stephentown and Hartford still continues in an interesting state of progress.

From the Presbytery of Oneida, we learn that the effects of the revival enjoyed during the last year, have been of the most important and interesting character. Very few cases of apostacy have occurred amongst those who then professed to have submitted to the righteousness of the cross of Jesus. A revival is still enjoyed by the church in Bridgewater, which was greatly promoted by a meeting of the Presbytery of Oneida, of but two days continuance. Winfield, also, a congregational church within their borders, is partaking of the dews of the Spirit of God. Litchfield, also, is now proving that God is more willing to give the Holy Spirit to those who ask it, than earthly parents are to give good gifts unto their children.

In the Presbytery of Otsego, no report has been given of refreshings from the presence of God, although the fruits of former revivals continue to give evidence that it was none other than the triumphs of the King of Zion which were witnessed among them.

From St. Lawrence Presbytery we learn, that the congregations of Smithville and Watertown have enjoyed the presence and power of the spirit, and souls have been gathered into the fold of Jesus.

In the Presbytery of Ogdensburgh the showers of divine grace have been scattered far and wide. In Parishville, Hopkinton, Stockholm, Norfolk, Massena, Madrid, and Potsdam, the work has been pungent and extensive. We would that we had the means of presenting a detailed narrative of God's work there.

From the Presbytery of Champlain we are gratified to learn that their prospects are rising in interest; and we hail with peculiar pleasure the energies which are putting forth in the cause of the Bible and Sabbath Schools.

We must also notice the ravages of the king of terrors in the midst of our numbers. Rev. Samuel P. Williams, of the Presbytery of Newburyport—Rev. Cyrus Downs, of the Presbytery of Otsego, and Rev. Daniel Banks, of the Presbytery of

Ogdensburgh, are no more. They rest from their labors and their works do follow them.

On the whole, the interests of our Zion are rising; and we look forward with holy anticipation to the time, when the angel having the everlasting gospel shall be seen flying throughout all our borders, proclaiming that the kingdoms of this world have become the kingdom of our Lord and his Christ. Even so, Lord Jesus, come quickly. Amen and Amen.

THE BIBLE CAUSE IN IRELAND.

A friend has furnished the *Philadelphian* with the following extract of a letter from Dublin dated July 2d, 1827.—“Shortly after my arrival here, I happened to be walking with a gentleman of the first respectability, who alluding to the state of the theatre, of which he is a great admirer, lamented that the managers had threatened to close it for three years, in consequence of bad support and attendance. Remarking upon this he said, the people here have become so Bible mad (as he was pleased to term it) that they were unwilling to countenance it any longer. This I think may be considered a proof of the influence of Bible Societies among the *generality* in this part of the country.”

From the New-York Observer.

BETHEL RECORDS IN NEW-YORK.

October 15, 1827.—In describing the Bethel Meetings on board of Vessels and under the Mariners' Church, since the 3d of September last, I will mention first, one held in a ship filled with seamen and landsmen. After a solemn address by one of the members of the Union, the commander engaged in exhortation and prayer. He remarked to seamen, that these meetings were held, and prayers were offered up to Almighty God, for their special benefit,—for the good of their immortal souls. He then related what the Lord had done for him, and many of his officers and men, in various parts of the world, in bringing them into the family of Christ. Offered a prayer. One of his crew addressed the meeting partly as follows: “O what a change have Bethel Meetings wrought in me and many of my shipmates! I had spent many years in swearing and hastening to ruin; but Bethel Meetings have done it all away. These meetings are the best things in the world for seamen. O my dear shipmates, be not deaf to the admonitions and prayers which are made for us in these meetings; be not unconcerned for your precious and immortal souls, which Christ has suffered and died to redeem.”

On another occasion, some who were never with us before, engaged in earnest prayer that glad tidings might be carried to Heaven from that ship that evening, for which angels would rejoice, and saints shout aloud for joy. One said, “It is impossible to describe the earnest solicitations to Almighty God in these meetings, that seamen may be saved. I believe the Lord has answered the prayers, and brought many from a watery grave to their desired port. My dear shipmates, when we arrive from sea, let us resort to a suitable place of residence, for our accommodation, where we may be free from the allurements of vice, and the

destruction of our property and constitutions, and enjoy the pure and holy religion of Christ.”

On another occasion, a commander, after giving a solemn address to all present, concluded thus: “I have witnessed the trials which seamen undergo, and have myself shared the terrors of the sea,—the horrors of shipwreck,—which excited emotions within my bosom that no language can express. How then can I be silent, when I reflect that many vessels have lately foundered at sea, and been stranded in various places on our coasts; which has carried a number of seafaring men into the eternal world. What I have seen and heard, melts my heart.”

Again one said, “Last Tuesday evening was the first Bethel Meeting I ever attended. What was then said came home to my heart. My feelings I cannot describe. That evening and since, as often as possible, I have prostrated myself at the feet of Christ, and this has increased my anxious desire to be saved.” He then addressed all present, entreating them that they would feel the importance of securing their salvation.

Again, from a seaman. “It gives me comfort to be with you this evening. It is what I cannot often enjoy. My employment obliges me to be most of the time absent from you, who are concerned for my precious and immortal soul. I hope the Lord will bless the labors of those here and elsewhere, who have an anxious desire for the salvation of seamen.” Another said, “My dear seafaring brethren, if we will be engaged in prayer to God to be with us, we need not fear: It teaches us that repentance for sin, faith in Jesus Christ, and love to God, are conditions of salvation. We can have the Bible, and enjoy the privileges of the Gospel, and be trained up for glory through the merits of our dear Redeemer. How can we conceive an object more important than the Kingdom of Christ.” From a commander the first time. “I have obtained my living from a youth to this day, at sea. Many years I was regardless of religion, for time or eternity. Not long since, the Lord opened my eyes to see the awful situation in which sin had placed me; I found no rest day nor night, until he visited me with his Holy Spirit, which brought such comfort and consolation to my heart as I never enjoyed before. The Lord has granted me for some time his divine presence wherever I have been; and brought many of my men into the fold and family of Christ. I hope every seaman present will follow their example, and lean upon Jesus as the beloved of their souls, every day and hour they are permitted to live.” At the close of the meeting, two seamen came to the members of the Union. One said, “I am a dreadful sinner: what must I do to be saved?” and wept. The other, “I cannot express my feelings: I was lately taken from a brig wrecked on the ocean. Captain, mate, and all on board but myself and the cook, were suddenly drowned. We were taken off on the third day, and kept from a wretched eternity. I want to be prepared to die, and to go to heaven. What must I do to be saved? for I must soon go to sea again, as my clothes and every thing I had were lost.” After much was said on the object of their earnest request, they parted, to meet again on that important subject.

Many who traverse the Ocean, of all ranks,

for several Sabbaths past, have called on the Rev. Mr. Chase, at the close of the Meetings in the Mariner's Church, and related to him the anxiety they had for their salvation. Several who have called on him, could not be willing to go to sea without a Bible, with which he gladly has furnished them.

C. PRINCE.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 27, 1827.

THE SANDWICH ISLAND MISSION.

We learn, says the New-York Spectator, that during their present session in this city, the Board of Foreign Missions have been engaged in investigating the charges of misconduct alleged against the Missionaries at the Sandwich Islands. Several witnesses have been examined, and their depositions taken in writing, among whom Capt. Edwards, late of the ship London, who had serious difficulties with Lieut. Percival, of the U. S. ship Dolphin, at the Sandwich Islands, gave his testimony. The result will be an ample refutation of the calumnies that have been circulated against those Missionaries, and a proud tribute to their zeal, character and usefulness.

Yesterday morning, Dr. Judd and Mr. Stockton, with their ladies, and Miss Ward, gave the parting hand to their relatives in this village, and started for Boston, via, New-York, on their way to the place of embarkation for the Sandwich Islands. May the right hand of the Highest be with them, and the God of Missions sustain them, in their perils by land and by sea, and crown their labors with the renovating influences of his Spirit.—*Ulrica Rec. of Oct. 16,*

The Rev. Joy H. Fairchild, late pastor of the Church in East Hartford, has received a unanimous invitation from the Church and Society in South-Boston, to become their pastor.

SABBATH SCHOOLS.

On the afternoon of Sabbath, the 14th inst., the children of the several Sabbath Schools connected with the different congregations in Hartford, to the number of about 860, assembled in the centre church, and listened to a very interesting address from Rev. Mr. Linsley.

At the anniversary of this institution, celebrated in Albany a few days since, 1200 children belonging to the school in that city were present.

For the Religious Intelligencer.

MR. WHITING,—

I wish through the medium of your paper to call the attention of the Christian community to the establishing of public worship on the Sabbath in the village of Hotchkissstown. I attended a meeting last Sabbath in the village; it was held in the school house, and it was computed that there were more than 200 present, and that there are as many as that number in the village and in its vicinity, who do not attend meeting any where, who would attend if there was preaching. I think it is a subject that demands attention, and shall hope soon to learn that those whose duty it is, are attending to it.

"A STRANGER."

For the Religious Intelligencer.

SACRED CONCERTS.

MR. WHITING,—

"A Member of the Choir" has taken offence, it seems, at an article in your paper of the 29th ult. containing "a few thoughts in regard to public Concerts of Sacred Music," which he takes the liberty to entitle a "communication aimed principally at the concert of sacred music, which was given on Tuesday evening previous to commencement." That he should apply specifically to his own choir, an article which proposed to suggest a few thoughts in regard to the merits of sacred Concerts in general; and then, on the strength of a gratuitous supposition that the incidents and illustrations introduced into that article, were drawn exclusively from the "Concert given on Tuesday evening previous to Commencement," should proceed to accuse the writer of that article, of making "gross misrepresentation," and publishing "scandal against his brethren," were indeed difficult to "reconcile," not to say "with conscience or the law of Christian kindness," but with all correct principles of controversial proceeding. He had no right to sit in judgment on the truth or falsity of those assertions, till he knew of whom they were predicated. As the writer of that article, I would inform the "Member of the Choir" that I had been present in many of the larger towns and villages in New-England and New-York, in which sacred Concerts were given, and had learned from personal observation the facts to which I referred. I had known an instance, in which persons employed to exhibit and aid the choruses in theatrical exhibitions, were also employed to aid a neighboring choir in giving a public Concert of sacred music. I had known an instance, in which, as was said in that article, "even a religious meeting was dispensed with for this," and Christians justified their conduct in the very language which I introduced, "that this too was a religious meeting of a different kind." I had known instances in which revivals of religion were, to all human appearance, effectually checked by an exhibition of this kind. I had known instances in which "ministers had been exceedingly tried from this source, because it was an evil they could not controul, being in their own camp and having their own churches enlisted in it."

With these and similar facts in view, I offered a few suggestions in regard to the general character and tendency of sacred Concerts. I know nothing about the facts connected with the Concert on Tuesday evening previous to commencement. I had not attended an exhibition of this kind in this city, for more than a year; and of course illustrated my subject by reference to facts from other sources, which had fallen under my own observation. As to the meeting alluded to, that of the Connecticut Education Society, I did not know of the existence of such a meeting on that evening, or the evening answering to that in former years. I knew indeed that a sermon had been usually preached for that object near the time of commencement, but did not know on what evening. As to Mrs. S—, I had never heard of her, or known that such a person had existence, till I saw her name introduced by this "member of the choir," and I would be the last person on earth to inflict "injury on this lady and her respectable connexions in this city."

The sole aim of that article was to discuss briefly a general principle in regard to public concerts of sacred music, which, as I observed, are now becoming frequent and extensive. And I knew that the Religious Intelligencer had an extensive circulation, and therefore thought it a suitable vehicle to convey my thoughts on the subject. Because I knew that the Religious Intelligencer travels beyond the latitude of my own observation, I was careful to say, that I made reference to "facts which had fallen under the obser-

vation of at least some of your readers. But the "member of the choir" animadvert upon the *publicity* which these suggestions have obtained in your Journal. And well he might, if they were what he considers them, specific charges against the choir of which he is a member. He must indeed have thought not only the *writer*, but the *editor*, extremely lacking in discretion, as well as "Christian tenderness," to trouble so extensive a portion of your readers with that in which they have no concern.

I was indeed informed that some facts had existed in connexion with Concerts in this city, analagous to those which I had witnessed; but for the truth of them I never vouched, and the existence of them I never asserted. I should be slow to believe that the popular feeling of this city would tolerate those excessive abuses of religious institutions, which I have witnessed in some other places. Least of all would I believe that a choir of singers, "a large portion of which, including the chorister," are members of the church, would give occasion for those suggestions, which the "member of the choir" is pleased to call "charges against us, and scandal against his brethren."

Any further explanation were superfluous, and I would only add that I should have given this explanation in the paper immediately subsequent to that which has given occasion to it, but I was absent at the time the paper was issued, and have but just returned. The facts referred to in that article, I am prepared to prove. I can prove myself to stand entirely acquitted of every item which the "member of the choir" has alleged against me. And were I disposed, I might bring a serious charge against him for *accusing me of making gross misrepresentations, and publishing scandal*. But I do not wish to do it. I presume he had no evil intention against me, and shall peaceably take my leave of him, not knowing who he is.

And now I beg leave to turn again to the Christian community, which I first addressed, and ask its serious attention to this subject. Whereas public concerts are becoming frequent, I invite Christians to look candidly at them, in the light of these suggestions and their own observation, and to determine whether they are not, as conducted at the present day, *radically wrong*.

BY HIS EXCELLENCY

GIDEON TOMLINSON,

Governor of the State of Connecticut,
A PROCLAMATION.

It being the indispensable duty of all men unreservedly to acknowledge their entire dependence upon the Providence of the Creator of the Universe; gratefully to remember the manifestations of His infinite goodness, by bestowing on them inestimable civil and religious privileges, and countless and unmerited temporal and spiritual blessings, and, in humility and sincerity publicly to present to Him the homage of devout and thankful hearts;

I do, therefore, hereby appoint *Thursday the twenty-ninth day of November next*, to be observed in this State, as a day of *public Thanksgiving, Praise and Prayer*. And I do recommend to ministers and religious teachers of every denomination, and all the People of this State, to assemble on that day, at their respective places of public worship, and, penetrated with reverential gratitude, to recount the manifold and signal interposition of the God of our Fathers, in favor of our State and Nation, in times of darkness, difficulty and peril; and, with one heart and one voice, to render unto him humble and hearty thanks, that independence, stability and peace are continued to our Union; that during the past year, health has generally prevailed; the industry of the People been abundantly rewarded, and the ingatherings of the productions of the earth filled their hearts with gladness; and especially to praise His holy

name for the Revelation and perfect example of the gracious REDEEMER and JUDGE of mankind; and the animating hope excited by His resurrection of a blissful, glorious, and interminable existence through faith, repentance, benevolence, and the sanctifying influence of the SPIRIT of truth.

Likewise to offer fervent supplications to ALMIGHTY GOD, that he will be pleased to pardon all our sins, to incline our hearts to love and obey His law; to bless and guide the President of the United States, and all others, who may be called to enact, expound, and execute the laws, and make them instruments of promoting the safety and happiness of His People; that it may please Him to prosper agriculture, manufactures, navigation and commerce, and to cause that, under wise and well regulated governments of their own choice, the citizens of the several States, and their descendants to the latest generations may, in prosperity and quiet, exercise the inalienable right of worshiping their Beneficent Protector, according to the dictates of their consciences; that He will smile on our schools and colleges, and make them nurseries of learning, science, morality and undissembled piety, and cause benevolent and religious institutions to be maintained; and earnestly to implore that, influenced by a spirit of universal and active charities, forbearance and truth, we may be that happy people whose God is the LORD, manifesting to the nations of the world a just sympathy in their sufferings, and presenting for their imitation our illustrious example of rational and virtuous liberty; and that now, oppression, misrule, tyranny, cruelty and idolatry may cease, and peace, justice, order, freedom, and the pure and undefiled religion of Jesus Christ prevail throughout the earth, and the whole family of man unite in the worship of Jehovah.

All servile labor and vain recreation, on said day, are by law prohibited.

Given under my hand, at Fairfield, this fifteenth day of October, in the year of our Lord one thousand eight hundred and twenty-seven, and in the fifty-second year of the Independence of the United States of America.

GIDEON TOMLINSON.

By His Excellency's command,
THOMAS DAY, Secretary.

CIRCULAR

OF THE

AMERICAN TRACT SOCIETY:

The Executive Committee of the Amer. Tract Society feel, it their duty to entreat the attention of the Christian community to that important institution. In the discharge of the trust committed to them, they have been every day more deeply impressed with the persuasion that, as the Providence of God has called the Society into existence, so his good Spirit is making it the instrument of extensive moral utility, and lasting spiritual benefit to the souls of men. In less than two years and a half, which have elapsed since its formation, FIVE MILLIONS of Tracts have been published; and the interest taken in their distribution by christians of the various Evangelical denominations in our country, affords decisive proof that they have commended themselves to their approbation. The most encouraging evidences, many of which have been spread before the public, have also been received, of their blessed effects, in arousing the lukewarm, alarming the impenitent, and directing inquiring sinners to Christ, the only Refuge from the wrath to come.

While the divine blessing on the Society's publications has been thus apparent, the demand for them from the Auxiliaries and friends of the Insti-

tution has been great, and constantly increasing ; and the calls for *gratuitous distributions* have been very extensive and urgent. Besides the many destitute in the older states, *four millions* of inhabitants—one third of our whole population—occupy the regions west and south of the Alleghany mountains. Their restricted pecuniary resources, and deplorable destitution, in many parts, of all the means of grace, give them strong claims to our sympathy, and should excite a measure of beneficence in some degree proportioned to their wants. The millions of South America are also entitled to our regard for their spiritual welfare ; and the people of many other countries are destined, the Committee trust, to hear, through the medium of this Society's Tracts, the gospel message to our ruined race.

With these responsibilities in view, the Committee have endeavoured to conduct their work with faith in the Providence and Grace of God, and a reliance on the zeal and liberality of the friends of the Redeemer, which they hope will receive the approbation and support of all who feel concerned for the cause in which they are engaged. But they do not hesitate to announce that to enable them to proceed without embarrassment—to keep on hand a stock of publications from which the orders of Auxiliaries and friends may be supplied, and at the same time, to extend their aid in a liberal manner to the destitute—requires a *great enlargement of their funds* ; and they make this appeal to the Christian public for their supply, with a confidence in which they feel assured they will not be disappointed.

Although, with all their exertions, the Depository has hitherto been so inadequately supplied with Tracts, that the Committee have *at no time* been able fully to meet the demands which have been made, yet they are now under obligations for paper and printing to the amount of upwards of *nine thousand dollars* ; *all the monies received by them have been expended on their proper object* ; they have no permanent fund ; nor will they possess any available income from the rents of the Society's House, until the balance of the debt contracted by the Trustees, in its erection, shall have been discharged. Their only dependence is on the *sale of Tracts without profit*, and on the *contributions of the benevolent*.

The Committee therefore solicit liberal *individual donations*. They invite such as are unconnected with the Society to *constitute themselves Directors or Members for life*. They appeal to the pious in the various churches in our land, in which it has not already been done, to bestow the same privileges on *their pastors*. They earnestly entreat Auxiliaries to collect their funds with promptness and regularity, to forward them without unnecessary delay, and to make as large *donations* to the Society as the wants of their own immediate vicinity will permit.

While the Committee feel sanguine that their appeal for liberal donations, especially in behalf of our own destitute countrymen, will not be made in vain to those whom God has richly favoured in basket and in store, they look with equal confidence to those of less abundant wealth to pour their more numerous, though smaller, contributions into this Treasury of the Lord. The endeavours of the Committee will be unceasing to employ the funds entrusted to their charge in the most economical and efficient manner.

The Committee will only add their humble entreaty for a remembrance in the prayers of every friend of the Redeemer, that, while God inclines the hearts of his people to an enlarged beneficence in supplying the wants of the Society and to a prayerful and active engagement in circulating its publications, he will give to all who conduct its interesting concerns that heavenly wisdom and love to the souls of men, which shall result in the promotion of his glory, the advancement of the cause of his adorable Son, and the salvation of those for whom his blood was shed upon the cross.

By order, and in behalf of the Executive Committee of the American Tract Society,

JAMES MILNOR *Chairman*.

Attest, WILLIAM A. HALLOCK, *Cor. Sec.*

DR. BEECHER'S SERMON.

A correspondent of the Journal of Commerce has given the following abstract of the Sermon delivered by Dr. Beecher, at the late annual meeting of the American Board in New-York :

His text was, Luke, xi. 21, 22. *When a strong man armed keepeth his palace, his goods are in peace : but when a stronger than he shall come upon him, he taketh from him all his armor wherein he trusted, and divideth his spoils.* Hence, he observed, it appeared that there was a contest always going on in the world between the Evil Principle and the Good, between the Enemy and the Saviour of man. And the former, though sure to be vanquished in the end, was in the mean time strong in his defences. This naturally led him to consider, First, the Defences of the Enemy, and Secondly, the means of their overthrow.

Of the Defences of the enemy he observed, that the Evil Spirit had always opposed, and would continue to oppose vital piety, with all his might and art, in various ways : 1st, by patronizing Idolatry—and it was alarming to think that no less than six hundred millions of the human race, or two-thirds of the whole earth, were now under his dominion in this way : 2dly, by upholding Imposture—such as that of Mahomet, which now confines one hundred and forty millions of men in its bonds : 3dly, by corrupting Christianity itself—as in the papal domination, the very master-piece of his contrivance : 4thly, by establishing despotic forms of government, which tended, and could only tend, to degrade and fetter the persons, minds, and spirits of men : 5thly, by employing commercial capital, to an enormous amount, in different branches of upholy and immoral trade—in slaves—in ardent spirits—and other things which were evidently opposed to the genius of the gospel, but would not be abandoned without the most violent struggles of all “the craft” to retain them : 6thly, by the invention of a fashionable religion, embellished by a perverted literature, and all that could make it agreeable to a worldly taste : and 7thly, by corrupting and profaning revivals of religion, and kindling the flames of fanaticism on the very altars of the Christian church.

On all these topics the speaker enlarged with great force and pungency, and then proceeded to the second part of his discourse, to show the means of overthrowing these defences of the enemy. These were, 1st, The judgments of heaven

which would be poured out upon anti-christian powers chiefly, and almost exclusively—though they might shake, but without endangering, Christian nations also. 2dly, the diffusion of the gospel; but this alone would not be sufficient—there must also be, 3dly, an effusion of the Spirit. This would enlarge the bounds of Christian enterprise. To this end, there ought to be—and would—more faith in the success of means which had been ordained to be used for the conversion of infidels and heathen—for it was *faith* that was to *overcome the world*. There must also be new love to Christ and his cause; and, above all, more decided and energetic action in the case. New forces must be brought into the field. At present, they were few and feeble. Only two hundred [Amer.] missionaries, including women and all, sent out to evangelize the world! and yet the Christian public seemed panic-struck lest bankruptcy should be the consequence of this mighty and exhausting effort! It was obvious that nothing great, nothing worth achieving, could ever be done in this, or any other cause, without decisive action: But there must also be more courage, and a more distinct taking of the Lord's side in the war. A perverted public sentiment, embodied in the form of Fashion, was the most dangerous and deadly thing in the world. This must be resisted, and the contest was coming on—was at hand—and believers must take their places at once in the ranks. It was not to be doubted indeed, and they must expect, that "all birds of ill omen would clap their sooty wings, and croak, and scream, to intimidate them" from doing so—but they must do it notwithstanding, without delay.

There was here no time nor place for neutrals—and the hour was coming—and come—when those who "chose the middle ground as the place of safety, would find that it was exactly the hottest part of the field, and would receive the fire of both sides." The line between Christians and others must be strongly and palpably drawn, and all must take care on which side they were found. The mutual jealousies of Christians must be dismissed—evangelical churches must be built—especially in churches which are destined to have a great and peculiar influence in this country. A proper public sentiment must be created—and public opinion must be brought to bear strongly and effectually on all those vices which defy, and must for ever defy, the power of laws and police to suppress them. Religious education must be promoted. Ministers, and others, must be trained up in Colleges avowedly and actually religious, and under the care of the church, which is more especially bound to instruct them. And all the wealth of Prosperity must be devoted to all these purposes—and all these means combined must eventually overthrow the power of the Enemy, and bring in the reign of Peace, and Virtue, and happiness upon the Earth.

DEATH OF THE REV. DR. HENRY.

The following letter from the Rev. Dr. Palmer, addressed to Alex. Henry, Esq. of Philadelphia, furnishes some interesting particulars of the recent sudden death of his son, T. Charlton Henry, pastor of the Second Presbyterian Church in Charleston, S. C. Dr. Henry, we are informed, was at-

tacked by the prevailing fever of that city on the first, and expired on the fourth of October instant. He has passed away, in his meridian, from the regions of faith and hope, to those of vision and fruition. Clouds and darkness envelope this providence, but justice and judgment are the habitation of his throne, with whom are the issues of life and death.—*Philadelphian*.

CHARLESTON, Oct. 5, 1827.

Very Dear Sir,—My letter will probably be anticipated by one, if not more, from some other friends, which will give you the melancholy tidings of your and our deep affliction, in the (to our view) too quick, and sudden, and premature flight to glory of your dear son, and my precious friend, the Rev. Dr. Henry. Oh, what a stroke this is!—deep, extensive, desolating, and for all that we can see, the desolation occasioned by it must be as lasting as it is severe.

I need not name all the particulars of his illness. You will get them in minuteness, I presume, from some other hand. But this I must say, (for it will relieve my bursting heart to say it, and I hope will not be unwelcome to yours :) I was with him the greater part, rather the whole of yesterday afternoon, and till eleven o'clock at night, about which time he ceased to possess the power of speech, until 4 this morning, when he crossed the flood of Jordan, and set his joyful feet, as we believe, on the banks of upper Canaan. But oh, what an afternoon and night it was of privilege, inestimable privilege. His tongue was loosed and a more edifying, I ought to say an equally edifying death-bed scene I have never witnessed. O! may I never forget it, and never forget to improve the interesting moral and spiritual scenery which was presented there. Strong faith, triumphant hope, fervent prayer, these were the exhibitions of his dying prayer—and exhibitions not pale, or dim, or faint; but luminous in their degree like the Sun of Righteousness from whom undoubtedly they originally proceeded. His dear partner hung over him during the whole, with an astonishing fortitude; and the interview between them, was tender and affecting beyond description. I have spent much of this day with her—her heart is agonized, as it necessarily must be under such a stroke, but with all the agony there is the sweetest resignation. A lovely woman ever since I knew her, she never appeared more lovely than at the present time. May her husband's supporter in his dying, trying hour, be her constant and competent succour. The agony of his congregation would seem to be not very far inferior to her own. Their burning and shining light is put out in darkness.

And for myself, what shall I say?—Our intimacy has been tender, and our intercourse confidential and endearing. Oh, I have lost a precious friend—the church in our region one of its most interesting and valuable ministers. For talents and acquisitions, I believe he had no equal among the ministry of reconciliation in our state, and for zeal, engagedness, and faithfulness, I may safely say, I think, no superior. But he is gone, and we are drowned in tears. I wish I had time and room to send you some of his dying observations. It would be a sweet assuagement of the anguish the intelligence of his dissolution must occasion. The interment will take place to-morrow morning at 3 o'clock,—his remains placed in the broad aisle of the church.

MISERIES OF HEATHENISM.

HINDOO WIDOWS.—The following case is extracted from a Parliamentary Report which has just been published.

"A girl, of about fourteen years of age, whose husband (a Brahmin) died when absent from his family, and a fortnight after the event, her father being absent and unacquainted with what was passing, she proceeded to burn herself on a funeral pile prepared by other near relations, and which was fired by her uncle. She soon leaped from the flame, and was seized, taken up by the hands and feet, and again thrown upon it much burnt. She again sprung from the pile, and running to a well hard by, laid herself down in the water course, weeping bitterly. A sheet was then offered, and she was desired by her uncle to place herself upon it; she refused, saying, he would again carry her to the fire, and she would rather quit the family and live by beggary, or any thing, if they would have mercy upon her. At length, on her uncle swearing by the Ganges that if she would seat herself on the cloth he would carry her home, she did so, was bound up in it carried to the pile now fiercely burning, and again thrown into the flames. The wretched victim once more made an effort to save herself, when, at the instigation of the rest, a Mussulman approached near enough to reach her with his sword, and cutting her through the head, she fell back and was rescued from further suffering by death."

The law courts in India are, it appears, not agreed as to the punishment to be inflicted on the parties concerned. Six persons who assisted in this transaction were tried on a charge of murder, and three of them were imprisoned without labor for two years, and the others for a longer period with labor. The Court was not, however, unanimous. One of the Judges thought, that two of the prisoners should suffer death, and the others should be imprisoned for life. The course which the English government had taken in the regulation of Suttees, has perplexed the Hindoos. They do not know what is allowed or interdicted, and suppose that the British government rather favours Suttees. The report adds, that nothing will convince them of the contrary opinion short of an absolute and peremptory prohibition.—*Salem Observer*.

SPIRIT OF UNIVERSALISM.

What remains to engage obedience or deter from transgression, when the *sanctions* of the divine government are gone? Do you say, gratitude and love—the pleasure of doing right and the remorse of doing wrong? Try the experiment in regard to human governments. Let it be proclaimed throughout the community and among all classes of rogues and villains, that there are no courts of justice, no prisons, no places or instruments of punishment—what, suppose you, would be the effect? Would the pleasure of doing right engage obedience to the laws or secure the peace and good order of society?—Would the inconveniences of remorse prevent swindling and theft, robbery and murder, and convert all the outcasts of society into honest and good men? Why then talk of gratitude and

love; of the present pleasures of virtue, and sufferings of vice, as sufficient to secure obedience under the divine government? If a system of human legislation, without rewards and punishments, would be altogether inefficacious and nugatory, why would not the same be true of the divine government, if it have no sanctions? If to proclaim impunity to all villains under human governments would multiply crime and guilt, why would not the same be the effect of publishing impunity to the wicked under the government of God?

Universalism rejects a future retribution; and by asserting the salvation of all men, whatever be their conduct in this life, destroys all connexion between their present character and future condition. It promises eternal life *unconditionally* to all the children of men. Whether they are penitent or impenitent; whether they embrace the gospel or reject it as a fable; believe there is a God or turn atheists; live virtuously or wallow in vice; leave the world by a natural death or die by the hand of justice—all shall go directly to heaven forever. And must not such a doctrine tend to licentiousness? What but this can be the tendency of a doctrine which sets aside the moral government of God, and denies the probationary state of man—which confounds all distinction between virtue and vice, sin and holiness, and secures eternal life at all, without any reference to their own character and conduct—which teaches men that it is *impossible* for them to do any thing to prevent their salvation; that thieves, liars, drunkards, murderers, fornicators and adulterers, are all fair candidates for heaven; and that these, with Cain, Herod, Judas, Pilate, and all the rest of the impenitent world, shall sit down together with Abraham, Isaac, Jacob, and all the faithful servants of God in the kingdom of glory, and no one fail of salvation?—*Western Recorder*.

GRATITUDE.

A donor to the treasury of the American Board, thus writes: "I send you enclosed, *fifteen dollars* as a thank offering to God for his kind and merciful providence in discovering to me, that a fire by carelessness, had kindled in my barn, and just at the moment when human aid could have been of any avail, by which the barn with all its contents of hay and grain was saved from destruction. Also, I send you \$7.50, being the avails of ten bushels of rye, devoted at the time of sowing;—it happening to be just one tenth part of the crop."

THE FREE STATE OF NEW-YORK.

The following is the emphatic language of the concluding section of the 7th Title of the Revision of our Statutes, relative to the importation into this State, of persons held in slavery, &c. It has received the unanimous sanction of the Senate—"Every person born within this State, whether white or coloured is Free. Every person who shall hereafter be born within this State, shall be Free; and every person brought into this State as a slave, except as authorized by this title, shall be free."

The Missionary Enterprise.—Mr. Wayland's Sermon, bearing this title, has passed the 7th edition.

Poetry.

For the Religious Intelligencer.

TO A CLERGYMAN WITH A CLOAK,

presented by the ladies of his parish.

To us, who round the altar bend,
Your sacred counsels to attend,
'Twere doubly sweet to feel,
That we from adverse winter's broils
Might aid to shield his form, who toils
For our immortal weal.

What though your youthful brow might claim
The wreath which Science wins of Fame,
This is not ours to sing;
To guard you from our northern skies,
A garment grave, of ample size,
With matron care we bring.

If far away, 'mid climes more blest,
You e'er should fold it o'er your breast,
The ruthless blast to dare,
While hasting to the couch of pain,
The cell of want, the mourning train,
The hallowed house of prayer,—

Ah, then on us bestow a thought,
With pious friendship's fervor fraught,
And ere its warmth be cold,
For us implore that Shepherd's care
Who saves the wandering from despair,
And heavenward guides his fold.

H.

THE BLACKSMITH.

A conscientious blacksmith, soon after becoming savingly acquainted with Jesus Christ, was tried by the customary afflictions to do little *necessary* jobs, as they are called, on Sunday; and at length came to the determination to do no work on that holy day, except such as, from inquiry into the case, should appear in his own opinion to be necessary. He was soon after called upon by a traveller, on Sunday morning, to replace a shoe for his horse. "Friend," said the blacksmith, "this you know is the Lord's day; and I do not feel at liberty to do any work on this day, except of necessity and mercy. You will excuse me, therefore, for inquiring whether your journeying on this day is necessary." "Why as to that," answered the traveller, "I don't know that it is *absolutely* necessary; but, if I keep on, I shall get home to-night, and put an end to those ——— tavern bills and expenses." "So, my friend, you think to save a few shillings, is a sufficient excuse for you to break the Lord's day; and of course to earn a few shillings would be a sufficient reason for my doing the same! Such an excuse, I assure you, will not quiet my conscience in the sight of God; and therefore I cannot shoe your horse."

Immediately after this, a carriage stopped at his door, and a gentleman accosted him with a request to repair a bolt which had just broken. "Sir," said the blacksmith, "I am just preparing to go with my family to the house of God; and I do not feel at

liberty to break off from the proper employments of this holy day, for the accommodation of travellers, without urgent and real necessity." "Such," replied the gentleman, "is my case. I am as reluctant as you very justly are, to violate this day of sacred rest. But I am conveying a dying friend from the country, where she has in vain sought the recovery of her health, to her own home where she wishes to die. We cannot proceed unless the carriage be repaired; and if detained on the road to-day, there is a probability of her expiring before she reaches home." "In this case," answered the blacksmith, "I cannot hesitate." He accordingly exchanged his dress, went to his shop, kindled his fire, and performed the necessary repair. The gentleman, with thanks, gave him a compensation, which, it is needless to add, he put upon the contribution-plate, as belonging to Him whose time he had consumed in earning it.—*N. Y. Obs.*

SUPERIORITY OF CHRISTIANITY.

This religion, if true, is the greatest of all truths, deserving and demanding our reverent attention, and fervent gratitude. This religion must never be confounded with our common blessings. It is a revelation of pardon, which, as sinners, we all need. Still more, it is a revelation of human immortality; a doctrine which, however undervalued amidst the bright anticipations of inexperienced youth, is found to be our strength and consolation, and the only effectual spring of persevering and victorious virtue, when the realities of life have scattered our visionary hopes; when pain, disappointment and temptation press upon us; when this world's enjoyments are found unable to quench that deep thirst of happiness which burns in every breast; when friends, whom we love as our own souls, die; and our own graves open before us.—To all who hear me, and especially to my young hearers, I would say, let the truth of this religion be the strongest conviction of your understandings; let its motives and precepts sway, with an absolute power, your characters and lives."—*Channing.*

ANECDOTE.

The Rev. Mr. Pope, whose efforts in advancing the cause of Christ in Ireland, have been attended with such astonishing success, was one evening preaching to a solemn and attentive audience, when a party of Catholics advanced with the intention of making a hostile attack. As they arrived, Mr. P. paused; his friends immediately extinguished all the lights, and called out, with the true Irish spirit, "Proceed, Mr. Pope, proceed. Only preach to us Jesus Christ, and not a hair of your head shall be touched." This account I had from a gentleman in Quebec.

☞ A Meeting will be held at the Conference Room in Orange-Street, on Monday evening next, at 7 o'clock; at which several Addresses will be made before the New-Haven Auxiliary Tract Society.—All persons friendly to the cause of Tracts, are invited to attend.

Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

CONTENTS.—NO. 22.

Palestine Mission	337	Bible cause in Ireland	346	Dr. Beecher's Sermon	349
Annual Meeting of the A. B. C. F. M.	338	Bethel Records in New-York	ib.	Death of Rev. Dr. Henry	350
British and Foreign Bible Soc.	341	Sandwich Island Mission	347	Miseries of Heathenism	351
College Recollections	342	Sabbath Schools	ib.	Spirit of Universalism	ib.
Williams' College—Literary	343	Sacred Concerts	ib.	The free State of New-York	ib.
Synod of Albany	344	Thanksgiving	348	The Blacksmith—Superiority of Christianity	352
		Circular of Am. Tract Soc.	ib.		